

John Beloff replies:

I welcome Dennis Stillings' contribution to the debate and I congratulate him on finding that marvellous passage from Goethe. But is this the question at issue? Jule Eisenbud, as I understood him, was not concerned with the efficacy of ritual curses such as were used in traditional witchcraft but with the ubiquitous operations of the Unconscious. The point of my Hitler example was to argue that if someone who generated so much hatred in his lifetime could, nevertheless, thrive as he did, then lesser mortals have little to fear from the supposed menace of lethal PK. I could equally well have cited Stalin who, unlike Hitler, died in his bed at an advanced age after having acquired, with an unprecedented ruthlessness, a personal power greater than that of any figure in history.

### *The Paranormal*

To the Editor,

'Every book the size and scope of *The Paranormal* is bound to contain a few faults, omissions and errors', D. Scott Rogo admits, listing them in his review of my book (JSPR, 53, no. 801, p. 180-3). 'But this new book by Dr. Inglis simply contains too many for comfort'. I am amused to find that the number of faults, omissions and errors which are listed in the adjacent *Journal* review of Rogo's book, *Miracles*, is rather larger—though the reviewer, Carlos Alvarado, charitably does not make a similar comment.

Of my errors, I find, five fall into the category ordinarily referred to as *errata*. I am grateful to Rogo for noting them. They will be corrected, I trust, in the paperback edition. But the others?

1. 'It is not true', Rogo asserts, 'that shamans are chosen by the fact that they can display psychic powers'. It is no longer true, but it used to be, at the time I was writing about, often enough at least to justify my qualification 'ordinarily'.
2. 'It is not true', Rogo continues, 'that a skeptical colleague of the S.R.I.'s remote viewing research with Ingo Swann first suggested experiments using geographical co-ordinates'. Again, if he reads what I wrote (p. 43), he will see that this was not what I said. That the skeptical colleague challenged Puthoff, Targ and Swann to do a test, not the first, is clear from *Mind-Reach* (1977, p. 2).
3. Crookes did not give up psychical research because of the criticisms he was facing, Rogo claims; 'he ended this phase of his scientific career when he felt he had accomplished what he had to do'. Crookes in fact explained he had ended it because he was 'so busy with scientific matters'. That he did not return to it was surely not because he had done all he wanted to do, but because of his understandable disgust with the treatment he had received as a result of the internecine warfare in spiritualist circles at the time.

'It is not true', Rogo continues, 'that Sigmund Freud was dissuaded from publishing his views on telepathy during his lifetime'. Correct; but if Rogo reads the passage in my book (p. 256) he will—yet again—see that this was not what I claimed. Freud allowed himself, I wrote, 'to be persuaded by Ernest Jones not to

publish his views on it for fear that it would make orthodoxy still more hostile'. I was referring to the paper which Jones and Eitington dissuaded him from publishing (Jones, *Sigmund Freud*, Vol. III, p. 420), in order to illustrate the fact, which Rogo unwittingly confirms, that Freud was ambivalent about ESP.

Apart from the errata, in fact, the only actual errors which Rogo presents are his own. The 'omissions' and 'faults' fall into two categories. That I decided to omit much of what has been happening recently in parapsychology was a deliberate decision; to have dealt with it in adequate detail would have exceeded the space limits, and I have to admit to believing that the reading public, to whom the book is directed, is more likely to be interested in the historical and anecdotal evidence than in the Ganzfeld and micro-PK.

The remaining 'faults' which Rogo worries about all fall into a category related to Michael Thalbourne's interesting 'Type I Error/Type II Error' notion, which he outlines in the same issue of the *Journal*. 'Type I' errors, Thalbourne suggests, do not worry overmuch about being caught out occasionally in the pursuit of psi. 'Type II' errors would 'rather miss out the real McCoy than approve a fake'.

Rather to my surprise, Rogo appears determined to impose Type II standards. For example, he complains that I had 'little right to ignore the published testimony concerning a purported confession that "Eva C"'s earlier career (in Algiers) was based on fraud'. 'Purported' is an understatement. A disgruntled local lawyer claimed that Marthe Béraud (Eva) had confessed to him that she produced her 'materialisations' with the help of an accomplice and a trapdoor. There was no trap door. Perhaps the lawyer was lying; perhaps Marthe was a tease. Whatever the explanation, I did not feel it necessary to relate the story.

Similarly with other 'exposures' of the kind we are all wearily familiar with. If I ignore Martin Gardner's 'devastating' account of the Nitinol episode in *The Geller Papers* it is less because the evidence for that, or any single case, in Geller's career can carry total conviction, than because other metal-benders have been performing similar feats since, in circumstances which preclude the kind of deception Geller was supposed to have practised—cf. the experiment described by Randall and Davis (JSPR, 51, no. 792). What Gaither Pratt called 'recurrence', of this kind, is a sadly undervalued commodity in parapsychology.

So much for the 'faults, omissions and errors'. Rogo claims that space was too limited to list others. I will be glad to pay £1 (or \$1, whichever is the higher) into a named charity (the Koestler Foundation) for every one he sends me, provided that it is *not* a matter of opinion, but of fact.

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## NOTICE

### Call for Papers for the 29th Annual Convention of the Parapsychological Association

The 29th annual convention of the Parapsychological Association will be held Tuesday, August 5 to Saturday, August 9, 1986 at Sonoma State University in